# AMERIKA ESPERANTISTO



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## September, 1925

# AMERIKA ESPERANTISTO

OFFICIAL ORGAN OF

THE ESPERANTO ASSOCIATION of NORTH AMERICA, Inc.

a propaganda organization for the furtherance of the study and use of the International Auxiliary Language, Esperanto.

Yearly Memberships: Regular $1.00: Contributing $3.00: Sustaining $10.00; Life Members $100.

HERBERT M. SCOTT, Editor

## CLUB DIRECTORY

This department is conducted solely for the benefit of our organized groups throughout the country. It furnishes a means of keeping in close touch with the work in other cities, for the exchange of ideas and helpful suggestions, and for the formation of valuable friendships in a united field of endeavor.

Groups are listed for 12 issues of the magazine, at a cost of only 25 cents for the two-line insertion. Extra lines are 10 cents each additional. The heading,—name of city or town—is inserted free. This matter warrants the immediate attention of every club secretary. Group Charter—$1.00.

**BERKELEY, CALIF.**
Berkeleya Esperanta Rondo.—Vinton Smith, Secy., 586 Lake Park Ave., Oakland, Calif.

**OAKLAND, CALIF.**
Oakland Esperanta-Rondo.—L. D. Stockton, Secretary, 420 15th St.

**SAN FRANCISCO, CALIF.**
Esperanto Association of California, Inc.—Meets first Tuesday evenings, Rooms 309-311 Chronicle Bldg., San Francisco. M. D. Van Sloun, Secretary, 1160 Fell Street.

**MONTREAL, CANADA.**
Montreal Esperanto Association: Meets each Monday evening at 8 in Room 25, 747 St. Catherine St., West. Sek. G. E. Warner.

**OKLAHOMA CITY, OKLA.**
La Oklahoma Esperantista Societo kunvenas dimanĉe kun Arto kaj Scienco Klubo, 2501 W. Ave. "G", RR6, Box 156, Oklahoma, Okla. C. R. D. S. Oakford, Prez.

**WASHINGTON, D. C.**
Kolumbia Esperanto-Asocio, third Thursday October to May; Kabea Klubo, other Thursdays throughout the year, at 8 P. M. Class, Thursday, at 7.30. All at 1918 Sunderland Place.

**CHICAGO, ILLS.**
La Gradata Esperanto-Societo, Dvorak Park. —Jaroslav Sobehrad, Secretary, 5625 23rd Rd., Cicero, Ill.
La Esperanto Oficejo, 1669 Blue Island Ave.—Kunvenas 2an kaj 4an sab. ĉiumonate.

**ROCKFORD, ILLS.**
Scandinavian Esperanto Institute, 419 7th St.

**BOSTON, MASS.**
Boston Esperanto Society, 507 Pierce Bldg., Copley Sq.—Meets Tuesdays, 7 P. M. Miss M. Butman, Secretary.

**WORCESTER, MASS.**
Worcester County Esperanto Society.—Business Institute, every Friday, 8 P. M.

**BALTIMORE, MD.**
La Baltimore, Md., Esperanta Rondeto meets 1st and 3rd Wednesday evenings in month at Md. Academy of Sciences.

**DETROIT, MICH.**
Detroit Esperanto Office, 2916 East Grand Blvd.—Open daily. Library at disposal of everybody daily, 7 A. M.-9 P. M., except Tues. and Fri. Classes meet Tues. and Fri., 8.10 P. M.
La Pola Esperanto Asocio, 1507 E. Canfield Ave.—B. Lendo. Sek., 3596 29th St.

**TOPEKA, KANSAS** Esperanto Association. Prez. Capt. Geo. P. Morehouse. Sek-iino, S-ino Lida R. Hardy, 1731 Lane St. Kores-Sek-iino, F-ino Leone Newell, 635 Watson St.

**NEW YORK CITY, N. Y.**
The New York Esperanto Society.—Miss L. F. Stoeppler, Sec., 63 West 94th St. The Barĉo, or Esperanto Supper, is held on the first Saturday of each month, 6.45 P. M. at Hotel Endicott, 81st St. and Columbus Ave.

**WEEHAWKEN, N. J.**
Hudson County Esperanto Society, Box 32, Weehawken, N. J. Headquarters: Room 307 Dispatch Building, Union Hill, N. J. Meetings: The second Tuesday of month. Secretary: Mr. O'Brien, 6 Hageman Place, West New York, N. J. Literatura Klaso, under direction of J. J. Sussmuth, every Tuesday except second, Room 307 Dispatch Building, Union Hill, N. J.

**CLEVELAND, OHIO.**
The Cleveland Esperanto Society, Hotel Winton, every Monday, 8.00 P. M. S. Kozminski, Sek., 3406 Meyer Ave.

**TORONTO, CANADA.**
The Toronto Esperanto Society, which has recently suspended its meetings, is being reorganized.
All interested are invited to communicate with the Acting Secretary, Sro. D. W. M. Jenkins, 514 Jarvis Street, Toronto.

**PHILADELPHIA, PA.**
Philadelphia Esperanto Society, Henry W. Hetzel, Sec'y, West Phila. High School for Boys. Barĉo and monthly meetings on third Tuesdays at Hotel Hanover, 12th and Arch Sts. (Barĉo 6.45; business meeting 7.45 P.M.)
Centra Loka Oficejo, 133 N. 13th St. (Librovendejo de Peter Reilly, Vic-Delegito de U. E. A.)
Rondeto de Litovaj Esperantistoj, 2833 Livingston St.
Esperanto Stelo de Polujo.—Sekr., S. Zysk. Kunvenas mardon vespere inter 8-10 h., 509 N. York Ave.

**PITTSBURGH, PA.**
Esperanto Sec., Academy of Science and Art. —J. D. Hailman, Sec., 310 S. Lang Ave. Fridays, 8 P. M.

**MILWAUKEE, WISC.**
Hesperus Esperantists.—S-ino B. H. Kerner, Sek., 629 Summit Ave., 3rd Tuesdays, 8 P. M.
Universala Alt-Universitato. Uses, teaches and promotes Esperanto, under the auspices of The Promoters of the Federated Nations of the World, 290 Third Street, Milwaukee, Wis.

**ST. PETERSBURG, FLORIDA.**
Amikeco Rondo meets Tuesdays 4.00 P. M., Fridays 8.00 P. M. E. E. Owen-Flint, Sec. 211 7th Ave. North.

# Amerika Esperantisto

ORGANO
de la
ESPERANTA ASOCIO DE NORDA AMERIKO
507 Pierce Bldg., Copley Square
Boston 17, Mass., U. S. A.

ONE DOLLAR A YEAR

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## AMERICA LAST!

She oughtn't to be there, but that is about where she stands—in the world-wide Esperanto movement today. Can we prove it? Let us make some outstanding comparisons and see. Of the 142 commercial enterprises affiliated with the Universal Esperanto Association not one is American. Of the three hundred odd advertisers in the Esperanto Yearbook, from some twenty-five countries, but two are Americans. In the statistics of the national Esperanto associations appearing in the said Yearbook, the statistics of three are "starred," as "not having any report this year"—the countries being little Finland, Russia (communication with which is notoriously difficult), and these United States. Every other country of any importance has fresh and booming statistics of progress. Compare the local centers of the Universal Esperanto Association of the United States with those of the principal nations of Europe, considering also the respective populations served. Austria, with 1/17 our population, has 1/3 our Esperanto centers. Belgium with 1/15 our population, has 1/3 our delegate list. Great Britain, with half our population, has nearly twice our list of delegates. Bulgaria, with 1/11 our population, has half our local centers. Czechoslovakia, with 1/8 our population, has three times as many local centers. France, with 1/3 our population, has more than twice as many U. E. A. headquarters. Germany, with about half our population, has more than three times as many U. E. A. centers. Spain, with 1/5 our population, has about 2/3 of our delegate list. Hungary, with 1/13 our population, has 1/3 our delegate list. Italy, with 1/3 our population, has almost as many delegate centers. Holland, with 1/15 our population, has more than half as many U. E. A. "regions." Norway, with 1/50 our population, has 1/7 our list of delegates. Poland, with 1/4 our popu-

lation, has 2/3 our delegate list. Sweden, with 1/18 our population, has more than half our Esperanto centers. Roumania, with 1/6 our population, has nearly as many delegate centers. Switzerland, with 1/26 our population, has more than half as many Esperanto centers.

Now then **why** is our ostensibly great country in the rear of the International Language movement? There are several reasons.

1. In our great one-language stretch of continent, separated by two oceans from the rest of the world, the language difficulty is less physically obtrusive than in the interjostling Babel elsewhere.

2. Spiritually we are aloof from the Esperanto movement for the same reason we have lined up with Russia, Germany and Turkey on the outside of the League of Nations.

3. The earlier years of our national Esperanto propaganda proceeded in the wrong directions and appealed to the wrong people. The idealistic side of the movement was overemphasized, the emotions were stirred at the expense of common sense, our ranks were swelled by a superabundance of faddists, cranks and fanatics, who before they blew off and out, threw discredit on the movement and produced an inevitable reaction, which we are feeling today.

Now, editorially speaking, our attitude in the matter of propaganda in this country is based on the ground assumption that Esperanto does not need the United States of America, but that the United States of America needs Esperanto. Esperanto can get along without this country just as the League of Nations gets along without her. Esperanto is an established fact, just as much so as the English language is an established fact. We can correspond, carry on business, or travel almost anywhere on the civilized globe (except U. S. A.) by means of Esperanto alone, right in this present day. That is sufficient so far as American Esperantists are personally concerned. To our mind the **raison d'etre** of Amerika Esperantisto and the Esperanto Association of North America is simply that our own fellow countrymen **(for their own sakes,** mind you, not ours) may enjoy the advantages we ourselves already enjoy to the full, quite the same whether they care to join us or not. We repeat, putting it more broadly, Esperanto does not need the outsider; the outsider needs Esperanto.

This brings us to the question of how best to diffuse the blessings of Esperanto among the benighted public of U. S. A. There is no need to dwell long on the theory of propaganda methods. There seem to be essential just two ways, safe, sane, but apt to be overlooked on account of their simplicity.

1. Let the language itself be physically in the eyes of the public on all possible occasions, **in the form of Esperanto lessons.** These should be printed in as many monthly, weekly and daily papers and magazines as will let us. People will thus not be learning "about" the language, but absorbing, even unconsciously, by constantly meeting them, the forms of the language itself. Make it as easy to acquire Esperanto as possible—not asking the outsider to send off and pay for a textbook, but by spreading the lessons upon the printed medium in which he has already invested. Amerika Esperantisto may be expected to set the example, and we present in this issue the first installment of a practical course in the language. These lessons may be reprinted freely in other periodicals without notice or permission from us, and in fact we urge that this be done.

2. Let us urge our foreign friends to do our general propaganda for us in this country; for in truth **they alone can.** Tell them to write freely to non-Esperantists in this country, either enclosing Ĉefeĉ keys, or referring to the nearest U. E. A. delegate over here for the translation of such letters and cards. Tell them to flood our country with advertising circulars, booklets and catalogs in their various lines of business. If the American public gets a big enough avalanche of documentary evidence **from abroad** it will wake up to the status of Esperanto in the world at large. But it will not wake up till that avalanche comes. American Esperantists have wasted too much time theorizing with uninitiate fellow countrymen. The only really convincing propaganda comes from abroad, and the best course we can pursue is to stimulate our foreign friends to do our propaganda for us. In the very nature of the case Esperantists can achieve direct practical results only in countries other than their own.

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## CLEVELAND CONGRESS EVENTS

The Cleveland Congress Committee arranged for a moonlight excursion on the steamer "Goodtime" on Lake Erie on Thursday evening, and a merry group started from Hotel Cleveland to board the steamer. Although it rained most of the evening, and we didn't see the moon, everybody had a good time.

Friday noon we went on invitation through the magnificent Union Trust Company's building. The Union Trust "Teller" for August 3rd in an article "Parlevouz Esperanto" speaks of the congress and announces the classes for the fall.

Friday evening was the one formal occasion,—the banquet, in the special dining room which is part of the congress quarters

of the hotel. The dinner was like everything else at Hotel Cleveland, above criticism. Mr. J. B. Lindsay, President of the Cleveland Society was toastmaster and gave fitting introductions to each speaker. First came President Hetzel who spoke of Esperanto as one of the great movements of the day for Humanity. He was followed by Rev. Joseph Bartlett who stressed the need of cooperative work in Esperanto and of his special interest in the blind to whom Esperanto has been a great help. Mr. J. J. Sussmuth's tribute to "Nia Majstro" and his assertion that Esperanto would continue no matter what happened was full of optimism. Mr. D. E. Parrish recounting his experiences in giving over a hundred lectures in Esperanto was so interesting we wish he would make a story of it some day. Mr. Karl Kaempfe, who had come to this country a year ago, had met with friends everywhere as an Esperantist, he had organized a class among the Germans and is one of the most enthuasistic propagandists in Cleveland. Mr. Hamann of Milwaukee sang the lively "Himno" he had composed to the tune of "On Wisconsin."

After the speeches we went to the Georgian Room and dancing was in order, and from there many returned to the Lounge for a social time which went into the wee sma' hours. It is a matter of regret that the flashlight which wound up the festivities was not quite clear enough to be reproduced; the photograph in the July-August Magazine, however, was a good one.

Saturday afternoon we drove out through the parks, past many beautiful estates, with a glimpse of the Western Reserve University through the trees, to the beautiful Art Museum. The time was all too short, but a docent was on hand to guide those who wished to see everything, while others preferred giving the time to what specially appealed to their artistic tastes.

The Propaganda Meeting on Saturday evening was held in the beautiful ball-room of the Hotel, and the Cleveland Society had spared no pains to make it an event of unalloyed pleasure. The orchestra played many interesting selections. Alice Kozminski recited "La Verda Ŝtandardo"; Mrs. Goldzier gave Poe's "Annabel Lee" translated into Esperanto and was called upon for an encore. Ĝis la Revido by members of the Cleveland Society was exceedingly well played; the Detroit group gave us in song the story of Esperanto—"You can buy it for a penny, etc." Prof. Tomich marched his class to the platform as one of the Exhibits of the Congress; the class had been studying scarcely a month. Dr. Elliot Q. Adams told the ne-esperantistoj "Why we should learn Esperanto." Last of all came the Interpretative Dance, "Esperanto, the Angel of Peace" by Michael Zak and members of the Cleveland Society. Only one with a vision inspired by La Majstro could have given this wonderful and

beautiful interpretation of the **internal idea** of Esperanto. Words cannot describe it;—it must be seen and felt, and we hope it may be seen by a larger audience next year at Philadelphia. Mr. Zak, has briefly described his work as follows:

The dancer represents the **"Nations."** "Hatred" and "Malice," executed by two black gowned men attack the "Nations" and the result is war and poverty.

"Esperanto," beautiful, and dressed in white robes like a queen, rescues the "Nations."

"The Dance: The awakening and dance of Love and Freedom. 'Nations' attacked by 'Hatred' and 'Malice.' 'Nations' dances the dance of sorrow and appeals for help. 'Esperanto' comes to the assistance of unhappy 'Nations' and bids **Peace.** 'Nations' dances again a dance of Love and Freedom; then 'Esperanto' and 'Nations' walk arm in arm off the stage."

## SURPLACA "SAPKESTADO" ĈE LA KONGRESO

Ĉe la bordo de la Publika Placo en Cleveland kaj nur trans la strato de la hotelo en kiu sidis la XVIIIa Kongreso staras ŝtono altece eble sepdek centimetroj, metita tie de la fama Tom L. Johnson, tiama Urbestro, kaj dediĉita al daŭra kaj kompleta parolliberecο. Laŭ la kutimo kiun sekvas la civitanoj, iu ajn kiu havas ion por diri povas suriĝi sur la ŝtono kaj alparoli sian okaze kolekitan aŭdantaron sen ia interrompo,—eĉ de la policistoj!

Kompreneble la gekongresanoj estis tiaj fervoraj propagandistoj ke ili bonvenigis la okazon utiligi la oficialan "sapkeston." Dimanĉmatene, la 12an de Julio, kelkaj samideanoj, kies standardo, insignoj, k.t.p. iom verdigis la placon, kolektiĝis ĉirkaŭ la ŝtono kaj donis la aplaŭdon kiu, kune kun la oratora elokventeco, allogis aŭdantaron de eble ducent homoj. Unue parolis Sro. Lindsay, la estro de la loka grupo; sekvis la gesamideanoj Hetzel, Mann, Bley, Koliner (kiu parolis nur Esperante) Goldzier, Leavitt, Pharo kaj Dro. Scholtes. Kontentiga intereso montriĝis kaj nur la neceso iri al "lunĉo" (ĉar eĉ verdsteluloj havas apetitojn) fine disrompis la kunvenon. H. W. H.

## NEWS AND NOTES FROM THE CENTRAL OFFICE

Although the Geneva Congress was numerically smaller than usual, due we are told to the high rate of exchange, it was a very valuable session according to all reports.

An American woman who has been travelling and working in Europe and Asia for several years, a student of life and world

conditions, happened to be in Geneva during the Congress session. A few extracts in a letter to an American friend tell of her surprised impressions:

"This morning (August 2) I was on my way to church,—very much so. I went to mass (Latin and Esperanto). Second, I went to Quaker meeting. Then I hurried over to the Protestant Cathedral, where there was another Esperanto service. As I have studied the language about two hours, you can guess how much I understood. Nouns and adjectives I could always pick out,—but devotionally speaking, they were not much help. I am quite swept off my feet by this Esperanto business; I can't imagine why I never before realized its worth. It is one of the big factors in world recovery, for it is actively and growingly international. My hotel is full of Esperantists, and when I see an icy Englishman thawing under the beams of a bulky sweating German, both enveloped in a thick atmosphere of Esperanto, I feel sure that the next war is not imminent. I went to a "Bahai" tea the other afternoon, and there sat a French woman talking about Ghandi to an American, and I only got a drizzle of it. Next to me sat a man from Stuttgart and another from Kyoto, talking to beat the band,—there I sat like a know-nothing. So I said to myself 'Get busy.' And now I am translating my first exercises, and am going to the big meeting tonight in the hope that some of the speech may soak in. By the way the hit of the evening was made by a boyish little Franciscan monk with a sense of humor."

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Friday evening, August 28th, a good sized audience came to the Fellowship House at Greenacre to hear Ex-President Edward S. Payson tell about "The Recent Rapid Progress of Esperanto as a World Language and Means of International Goodwill." Dr. Hills Cole made the introductory speech and the group gave close attention to Mr. Payson's graphic descriptions of the accomplishments of Esperanto and what it means to the world, concluding with "The Seven Ages of Man" from Shakespeare.

By a happy circumstance our new President, Mr. Hetzel, was also present, and followed with some of his experiences at international congresses. Miss Meriam added a few words of the conferences to follow.

Saturday morning there was an informal meeting on the porch when Messrs Payson and Hetzel gave more information about the movement; questions were answered, books and magazines were shown.

Miss Thompson had this season a good sized group studying Esperanto, of both the young set and the grown-ups.

A number of young people representing the Bahai group will attend the conference of The Fellowship of Youth for Peace at Swarthmore College (Philadelphia) September 8-10, and will ask to have Esperanto put in their platform.

Mr. F. A. Hamman, President of the Milwaukee Esperanto Society reports fifty at the picnic on August 15th, and that his summer course in Esperanto now numbers seventy.

Thirty Esperantists gathered at Prospect Park, Minneapolis, August 10th, for a picnic supper. The youngest was Margaret Clarke, daughter of Professor E. L. Clarke of the University of Minnesota, and Mr. W. F. Robinson the oldest Esperantist in Minneapolis. Mr. C. A. Briggs made his wants known by talking Esperanto with his fingers through the deaf and dumb alphabet, and only by using the language could one be sure of appeasing his hunger unless he was satisfied with **tomatoes** (the same in English and Esperanto!).

"La Verda Stelo de la Maro" was the name of a group of students studying Esperanto under Lieut. Bugge-Paulsen of Oslo University while crossing the ocean recently on the same boat with Miss Stoeppler.

Dr. Timothy J. Donoghue, L. L. B., of Boston University, a master of at least five languages and with a highly specialized training for an international law career, after periods of hope and despair, became entirely blind. Making use of his training, he began lecturing on Mexico where he had lived for some time, and teaching Spanish, brought out the Donoghue Spanish Commercial Grammar and an English Commercial Grammar. Some years ago he went to Tampa, Florida to live, where he is now teaching Spanish. He has also recently become interested in Esperanto and formed a club for study. We hope this association may be of service to the blind with Rev. Joseph Bartlett of Antioch College and Dr. Donoghue to suggest the best methods.

"Current History" for September has an admirable article on the international language question, entitled "Esperanto—the New World Language" by J. D. Sayers of New York. At this writing it has already brought many inquiries for further information and orders for books. Read the article and show it to your friends.

## NEKROLOGO

Joseph Silbernik, dum multaj jaroj ĉefdelegito de U. E. A. en Nov-Jorko, Usono, mortis dimanĉon, 30an de aŭgusto, 1925, en Bellevue Hospitalo, Nov-Jorko. S-ro Silbernik estis bofrato de D-ro Zamenhof, estinta frato de S-ino Zamenhof. Li estis es-

tinta malsana lastajn jarojn, sed lastatempe iom pliboniĝis. Li revis pri revido al siaj parencoj en Europo, speciale al la nevinoj, la Zamenhofaj filinoj, ĉe la XVIIa en Geneva, decidinte tien iri kontraŭ la konsilo de amikoj kiuj timis la rezulton de tia longa vojaĝo. Reveninte Nov-Jorkon ĵaŭdon, 27an de aŭgusto, severe malsana, li mortis post tri tagoj.

S-ro Silbernik estis unu el la plej aktivaj Esperantistoj en Nord-Ameriko, eminenta en la oficiala Asocio, kaj ĉiam tuj preta fari pli ol liajn devojn en nia Nov-Jorka laboro.

Ni perdis amatan samideanon. Al al parencoj en Eŭropo, (neniuj estis en Ameirko) ni esprimas niajn korajn simpatiojn.

Nov-Jorka Esperantistaro.

## THE YEARBOOK OF ESPERANTO

We have just received our copy of the Official Yearbook of the Esperanto Movement for 1925, issued at the headquarters of the Universal Esperanto Association, in Geneva, Switzerland. It gives the practical status of the movement in all its branches thruout the world at the present time. Of course it would be ridiculous to think of adequately summing up in a single article the closely packed information contained in the 468 pages of the Yearbook. We can here only make cursory reference to certain outstanding features of the book, as reflecting the position of the International Language, Esperanto, in the world today.

Beginning on page 121 of the Yearbook we have a list of international organizations of various kinds whose official language is Esperanto. Thus, we have the International Scientific Society, founded in 1906, whose purpose is the application of the International Language to scientific cooperation among different countries. The World Association of Esperantist Physicians, founded in 1907, publishes two papers devoted to medicine. The president lives in France, the secretary in Czechoslovakia, and the central office is in Roumania. The International Association of Railroad Men has its headquarters in Prague, Bohemia, and has representatives in thirteen countries, including our own. The International League of Postal Telegraph Employess, the International Association of Esperantist Stenographers, the International Catholic Union, the Christian International League (Protestant and evangelical), the Esperantist Vegetarian League, are some of the groups of specialists using Esperanto for international communication. One of the most interesting recent formations is the International Radio Association, with national secretaries in eighteen countries, including our own. One of the most important leagues is the

World Young People's Association, with its purpose of creating a feeling of solidarity among the youth of the world. It has its own journal, and national branches in twenty countries, including our own. The so-called "Sennacieca Asocio Tutmonda," with its 3500 members, seems to have a similar end in view, but its appellative of "Sennacieca" (lit. "nationless") is, unfortunately, to Americans at least, suggestive of our classically notorious "Man without a Country." Blind Esperantists are bound together in their own "Universala Asocio," have a paper of their own, and "consulates" in twenty-eight countries, including our own.

But the most solid indication of the practical worldwide diffusion of Esperanto is to be found in what is known as the "delegate" system of the Universal Esperanto Association. A few words of explanation are here in order for the unfortunate "outsider." The Universal Esperanto Association, entirely distinct from the Union of the National Propaganda Associations, has itself nothing primarily to do with what may be called the "missionary" work of the movement, but confines itself to the application of Esperanto, **in its present status and strength,** to the demands of international life. Of course, incidentally, this is the finest kind of propaganda. In order to render the language and its body of current users immediately useful both to themselves and the world at large, it has enlisted at least one representative, called a delegate, in as many and as important cities and towns as possible thruout the civilized earth. These delegates serve during "good behaviour," which includes paying their yearly dues and being generally trustworthy. Now suppose you want any sort of information, statistics, literature or general assistance with respect to any part of any foreign country. You write to the delegate of that vicinity, enclose a stamp, or pay his expenses, and he is bound to make a bona fide attempt to furnish you that information, etc. Or suppose you want to visit that part of the world. Just write the delegate when you will arrive, and he will either meet your train himself or have another equally trustworthy Esperantist meet it, and "take charge" of you, if you desire, during your visit there. All you need do is pay expenses. The real compensation of these delegates is their place of honor at the forefront of a supreme world movement, and the assurance that they will be as well done by if they themselves need international assistance.

Let us now follow the 1925 Yearbook and note, in a very cursory way, the diffusion of this delegate system, excluding English-speaking countries, where of course it is not needed so far as we are concerned.

Austria: delegates in 22 places, including Vienna, Graz and Innsbruck. Turning now to the subhead "Vienna" (by way of

example) let us see how the city is organized for the assistance of the stranger in its midst. There are two delegates-in-chief. Under them are five delegates among whom the wards of the city are divided. There are in the city twenty-seven Esperanto societies, whose addresses are given in the Yearbook. There is in addition an headquarters, known as the Esperanto Office, and it is there the foreigner is likely to apply first upon his arrival in the capital. Many of the societies in the city are specialized groups, where a foreign visitor may find his particular "affinities." Thus we find listed a "singing" society, a Catholic union, a "peace" group, a police union, a society of streetcar men, a teachers' institute, a chamber of commerce, a blind circle, a group of railroad employees, a "Christian workmen's" society, etc.

Belgium: delegates in 22 places, including Brussels, Antwerp, Bruges, Charleroi, Ghent, Liege and Namur.

Bulgaria: delegates in 32 places, including, of course, Sofia, the capital. Turning to the subhead "Sofia," we find that the delegate is assisted by a "vice-delegate," and there are two Esperanto societies in the place.

Czechoslovakia: delegates in 183 places. Prague, the capital, has three delegates, including a special one for commerce, and two vice-delegates. There are six Esperantist centers listed in the city.

Denmark: delegates in 12 places, including, of course, Copenhagen, the capital. In Copenhagen there is a delegate and vice-delegate, four Esperanto societies, and a headquarters for strangers.

The Free City of Danzig has the "skeleton" organization of delegate, vice-delegate and Esperanto headquarters, as well as a young people's society.

Esthonia: delegates in 9 places.

Finland: delegates in 29 places, including Helsingfors, the capital. The latter has delegate, vice-delegate, three societies, and an Esperantist headquarters.

France: delegates in 126 places, including Paris, Avignon, Bordeaux, Calais, Dijon, Grenoble, Lille, Limoges, Lyon, Marseille, Nancy, Nice, Nimes, Orleans, Reims, Rouen, Strasbourg, Toulon, Toulouse, Tours, Verdun, Versailles and Vincennes. We only give the suborganization of the capital: Under the delegate-in-chief there is a vice-delegate, and twenty delegates (apparently one for every ward of the city). There are eight Esperanto societies listed, besides the Central Esperanto Office and Book Concern.

Germany: delegates in 227 places, including Berlin, Dresden, Munich, Leipzig, Bremen Dusseldorf, Bayreuth, Frankfurt a

M., Hamburg, Hannover, Heidelberg, Karlsruhe, Coblentz, Cologne, Lubeck, Madgeburg, Mainz, Nurnberg, Oldenberg, Stuttgart, Ulm, Worms, etc., etc., Berlin has a chief delegate and vice-chief delegate, a special commercial delegate, and twenty delegates, dividing the city among them. There are twelve Esperantist organizations, besides a Central Office. (Of course is goes without saying that many of the other cities, both in Germany and elsewhere, are organized on the same plan.

Greece: delegates in four places, including the capital.

Spain: delegates in 37 places, including Madrid, Barcelona, Seville, Valencia, Zaragoza.

Hungary: delegates in 23 places, including Budapest, the capital which has the "skeleton" organization of delegate, vice-delegate, Central Office, besides eight Esperantist societies.

Italy: delegates in 48 places, including Rome, Bologna, Florence, Genoa, Venice, Pisa, Milan, Padua, Palermo, Syracuse, Trieste and Fiume. Almost all the larger cities are suborganized, as usual, at least into delegate, vice-delegate and central office.

Latvia: delegates in 14 places, including Riga.

Lithuania: delegates in three places.

Monaco has its delegate at Monte Carlo.

Holland: delegates in 39 places, including The Hague, Amsterdam, Haarlem, Leiden, Rotterdam and Utrecht. The usual suborganization in the larger cities.

Norway: delegates in eight places.

Poland: delegates in 43 places, including Warsaw, and Cracow, The usual suborganization.

Portugal: delegates in four places, including Lisbon (the latter suborganized as usual).

Roumania: delegates in 50 places, including, of course, the capital, Bucharest (delegate, vice-delegate, Esperanto society and Central Office).

Saar Territory: delegates in five places.

Sweden: delegates in 33 places, including, of course, Stockholm, the capital. The usual suborganizations.

Jugoslavia: delegates in 21 places.

Turkey: delegate in Constantinople.

Sweden: delegates in 33 places, including Geneva, Bern, Basel, Lausanne, Zurich, etc. The usual suborganizations. Geneva, we may add, is the headquarters of the Universal Esperanto Association, and, therefore, the "capital" of the Esperanto World.

Passing now out of Europe; in the Japanese Empire we find 13 delegate-places, including, of course, the capital, Tokio.

Of the Republics of Central and South America; Argentina has delegates in 5 places (Buenos Ayres, etc.); Bolivia has one

delegate; Brazil has delegates in 6 places, including the capital; Costa Rica has one at its capital; Panama has a delegate; Uruguay has a delegate at its capital, and so has Venezuela. Cuba has delegates in 8 places, including the capital. Mexico has delegates in four places (Mexico City, Acapulco, Orizaba and Tampico). In China there are delegates in Pekin, Canton, Shanghai, Harbin and Tsinan. There are delegates in Skutari, Albania; in Algeria, in Burma, India, the Dominican Republic, Egypt, Iceland, the Canary Islands, Morocco, Java, Celebes, Sumatra, New Guinea, Palestine, Persia, South Africa. To say nothing of the English-speaking world, upon whose organization we have not touched, nor need to touch, except to say that (considering their size and importance) **these United States are at the very tail end of the Esperanto movement, the most backward country in the world in International Language.** See our leading editorial in this issue.

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NOTE. During the coming year we will give to Esperanto Societies sending five or more names to **Amerika Esperantisto** a discount of **20 per cent** on new subscriptions and **10 per cent** on renewals. The subscriber is expected to pay full price and your club treasury will receive the benefit.

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## FOR THE BEGINNER

A Bulgarian Folk Tale, translated from the Bulgarian by a Bulgarian.

### LA MALLABOREMA JUNEDZINO

Bulgara popola fabelo.

En vilaĝo kreskis bela knabino Bogdanka. Ŝi estis tro mallaborema. Ŝiaj gepatroj estis bonhavaj. Ŝi estis ununura ĉe ili, tial—tro dorlotata. Ŝia patrino mastrumadis tra la hejmo, kaj ŝi nur ornamiĝadis.

Plenkreskis Bogdanka kaj fariĝis bela fraŭlino.

Oni komencis veni por postuli ŝin je bofilino. Ŝia patrino al ĉiuj diradis:

—Nia Bogdanka estas ankoraŭ malgranda kaj neinstruita labori. Ŝi estas mia dorlotatino.

Ĉiuj foriradis aŭdinte ĉi tion.

Foje venis maljunulo postuli ŝin.

—Mi aŭdis, ke vi havas belan fraŭlinon. Mi venis postuli ŝin je bofilino.

La patrino ankaŭ al li respondis:

—Nia Bogdanka estas ankoraŭ malgranda kaj ne instruita labori. Ŝi estas nia dorlotatino.

—Kvankam,—diris la maljunulo; ĉe ni neniu devigas iun labori. Kiu volas,—laboras, kiu ne volas,—sidas senokupa. Mi havas ankoraŭ du bofilinojn. Kiam ili volas, tiam laboras.

Post semajno oni faris la geedzigon.

La duan tagon post la geedzigo la festeno finiĝis kaj ĉiu komencis sian laboron. La junedzino sidadis festvestite kaj nenion ekpalpis hejme.

Ĉiuj kolektiĝis tagmanĝi kaj sidiĝis ĉe la manĝotablo. Nur la junedzino sidis for kaj atendis, por ke ili invitu ŝin. La aliaj bofilinoj alportis manĝaĵon kaj metis antaŭ la bopatro grandan panbulon. Preninte la panon li disrompis ĝin je tiom pecoj, kiom homoj estis ĉe la manĝotablo.

—Kaj al la junedzino? diris la bopatrino.

—Ŝi ne estas malsata.—rediris la maljunulo. Kiam oni ne laboras, ne ekmalsatas.

Post la tagmanĝo ĉiuj ree komencis labori. Ili laboris ĝis la vespero. La junedzino ree sidiĝis kaj nenion ekpalpis.

Ili kolektiĝis vespermanĝi.

La maljunulo prenis la panbulon kaj disrompis ĝin same je tiom pecoj, kiom homoj estis ĉe la manĝotablo.

—Kaj al Bogdanka?—demandis la avino.

—Ŝi ne estas malsata,—respondis la maljunulo. Kiam oni ne laboras, ne ekmalsatas.

Vespermanĝinte ili iom interparolis pri tio, kiu kion laboros la venantan tagon, enlitiĝis kaj dolĉe ekdormis.

Enlitiĝis ankaŭ Bogdanka, sed ĉu povas ekdormi malsataj okuloj? Si apenaŭ atendis ĝis la tagiĝo. Ŝi ellitiĝis, laviĝis, elmelkis la bovinojn, elirigis la bovidojn kaj purigis la hejmon.

Ellitiĝis ankaŭ la aliaj kaj vidinte kion estas farinta la junedzino, ekrigardis unu la alian kaj ekridetis.

Tagmeze la junedzino aranĝis la manĝotablon kaj sidiĝis vice kun la aliaj.

Disrompinte la panbulon la maljunulo donis pecon al la junedzino kaj aldonis:

—Vi, junedzino, hodiaŭ laboris plej multe,—jen ankaŭ al Vi de la pano,—kaj metis antaŭ ŝi la plej grandan pecon.

Pasis ankoraŭ unu-du semajnoj kaj la junedzino kutimiĝis al la laborado.

Post tri semajnoj ŝiaj gepatroj venis gasti. Eliris ĉiuj sur la korto renkonte al ili, kaj la junedzino ekkuris, malfermis la pordegon kaj rapide ekkriis:

—Patrino!—Patro!...Bonvenon! Sed pli baldaŭ malsupreniĝu el la veturilo kaj ekokupiĝu je laboro! Tie ĉi oni ne estas kiel ni: tie ĉi oni ne permesas al nelaboranto manĝi!

El la gazeto "Homeco," Julio 1925.

## FIRST COURSE IN ESPERANTO

Note: The following elementary lessons are compiled after the so-called "direct" method, discarding translations as much as possible, and thus learning to think directly in the language itself. This is the best way to avoid that which especially makes a beginner in a new language unintelligible, namely the unconscious literal incorporation into the new language of the **idioms** of his mother-tongue. After the first lesson, devoted to the pronunciation, the course will proceed entirely in Esperanto, utilizing at first the many roots and formations that are common to English and Esperanto. An English-Esperanto key to **foreign** roots will be furnished, for reference in extreme cases, but it will be printed in small type at the end of the monthly installment **following** that in which the respective foreign roots appear. Thus there will always be a month in which the student's mind can train itself to determine the meaning of any strange looking root, if at all possible, from the context.

### LECIONO I.

**Alfabeto kaj Prononco.**

The Esperanto alphabet is the same as the English, with the omission of **q, w, x** and **y**, and the addition of six accented letters, as shown below. The language is absolutely phonetic, each letter having the same sound everywhere. The letters have the same pronunciation as the usual one in English, except the following:

**C** is like **ts** in "fits."

**Ĉĉ** is like **ch** in "**church**."

**G** is always hard, as in "get."

**Ĝĝ** is always soft, as in "gin."

**Ĥĥ** (the only really foreign sound in Esperanto, and which very, very seldom occurs) is pronounced like German **ch** in **ach!** If the allusion may be pardoned, this is exactly the sound produced in "hawking" or clearing the throat.

**J** is like **y** in "yet."

**Ĵĵ** is like **s** in "measure."

**R** is always tr-r-illed, as in singing.

**S** has always the hissing sound, as in "hiss."

**Ŝŝ** is like **sh** in "ship."

**Ŭŭ** is like **w** in "wet." (It is only used in the dipthongs, **aŭ, eŭ,** which see below.)

The five Esperanto **vowels** are pronounced exactly like the corresponding vowels in Italian:

**A** as in "tAr,"

**E** as in "tEar," (the act of tearing).

**I** as in tIer,"
**O** as in "tOre,"
**U** as in "toUr."

They are each **pure sounds** (that is, exactly the same thruout their pronunciation.) **A, I, U** occasion no difficulty at all to English-speakers. **E** and **O** require a little attention, because the corresponding sounds in English (viz. the so-called English "long A" and "long O") are commonly given what orthographers call a 'vanish"—which consists of a short "i" sound on the end of "long A," and a short "u" sound on the end of "long O." Pronounce slowly the English words "fay, lay, say," and notice how the tongue draws closer to the palate at the end of "-ay." Pronounce slowly the English words" mow, low, show," and notice how the lips draw closer together at the end of the "-ow." In Esperanto spelling these words would be written **fej, lej, stej** and **moŭ, loŭ, ŝoŭ**—sounding noticeably different from **fe, le, ste** and **mo, lo, ŝo.** The trick in Esperanto is to leave this "vanish" off, keeping the tongue (in the case of **E**), the lips (in the case of **O**) in the same position and absolutely motionless right thru the vowel sound.

Notice the following vowel combinations, or diphthongs:

**aj** is like **i** in "line."
**ej** is like **ei** in "vein" (Esp. **vejno**), with "vanish."
(Distinguish from simple **e** in **veno** ("coming").
**oj** is like **oy** in "boy."
**uj** is like **ui** in "ruin."
**aŭ** is like **ow** in "cow."
**eŭ** is like **"Eh-W"** in the phrase "Eh, Will?" (which might be written in Esp. spelling **eŭ-il**). This diphthong occurs seldom.

## Rule of Accent.

Invariably place the word accent on the next to the last vowel, no matter how seemingly unimportant (remembering that **J** and **Ŭ** are not reckoned as vowels).

Make it a practice from the very beginning of these lessons to **read everything in Esperanto out loud.** If you do this, special pronunciation exercises are not necessary, and they are not given in connection with this lesson.

## LECIONO II.

### Substantivo.

Voĉlegu la jenajn frazojn, penante kapti iliajn sencon el la kunteksto, sen tradukado:

Read the following sentences out loud, trying to catch their meaning from the context, without translating them:

Kato estas besto. Rozo estas floro. Kanario estas birdo. Aleksandro estas tajloro. La suno estas globo. La glaso estas

sur la tablo. Granito estas ŝtono. En batalo estas danĝero. En la karaktero de la generalo estas kuraĝo. La onklo de Teodoro estas dentisto. La letero estas en la poŝto. Sur la tablo estas papero kaj inko. La volumo estas historio de Irlando. Estas portreto de la heroo en la Senat-ĉambro. Estas ringo sur la fingro de Sofio. Sekundo estas parto de minuto. Decembro, Januaro kaj Februaro estas en vintro. Junio, Julio kaj Aŭgusto estas en somero. Oktobro kaj Novembro estas en aŭtuno. La dato estas sur la kalendaro. Tajloro estas persono. Kato ne estas persono; kato estas besto. Estas inko sur la paĝo. La anĝelo aperas en la formo de princo. En la braceleto ne estas perlo, sed diamanto. En la ringo ne estas safiro, sed rubio. En la vazo estas floro—tulipo. Vipero estas serpento. Laboro en la propagando de Esperanto estas plezuro. Estas kandelo sur la piano. Estas ĝardeno apud la palaco de la duko. La letero estas de la Ĉambro de Komerco de Milano. La kontrakto estas sur la tablo en la ĉambro de la sekretario. Sur la listo estas kafo, teo kaj ĉokolado. En la kafo estas sukero kaj kremo. La vilaĝo estas apud la rivero. "La" estas artikolo. "Estas" estas verbo. "Sur" estas prepozicio. Ankaŭ "en" estas prepozicio. "Kaj" estas konjunkcio. Ankaŭ "sed" estas konjunkcio. "Ne" estas adverbo (negativo). Aleksandro estas persono. Serpento estas besto. Ŝtono estas objekto. Estas ŝipo sur la rivero. Apud la ŝipo estas boato. "A" estas litero, kaj "b" estas litero. Ankaŭ "c" estas litero. "C" estas ankaŭ konsonanto. Litero ne estas letero. En la vorto "dentisto" "-ist-" estas sufikso. Ekzemplo de prefikso estas "re-" en la vorto "reaperas." La aktoro estas en la teatro. Astronomio estas scienco. Provinco estas parto de lando. La forko estas apud la glaso sur la tablo. En la botelo estas acido. Estas telegrafo en la lando, sed ne telefono. Estas fajro sur la altaro. La profesoro estas doktoro. Ne estas polico en la vilaĝo. Turko ne estas kristano. La religio de la turko estas mohametanismo. Regimento estas parto de armeo. La studento estas surprizo al la profesoro. Estas cigaro sur la tablo, sed ne cigaredo. Centimo estas parto de franko, kaj cendo estas parto de dolaro. Vorto en "-o" estas substantivo.

Questions.

What letter do all nouns in Esperanto end in?

What are the meanings of the following non-English words used in the above lesson? (There will be a "key" to these words at the end of next month's lesson, but meanwhile you should have little or no trouble divining their meaning from their context, in which case the "key" will be for you superflous.)

Definita artikolo: **la.** Prepozicioj: **de, al, sur, en, apud.** Konjunkcioj: **kaj, sed, ankaŭ.** Negativo (adverbo): **ne.**

N. B. Any questions in respect to these lessons will be gladly received, and, if possible, answered in this department.

DEZIRAS KORESPONDI

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